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mulas by which games are directed, especially rounds or dances to song, that the history of the amusements is most easily traced; and it is these which it is natural first to consider. A division at once presents itself according to language, inasmuch as the population of Argyleshire is bilingual, and this division corresponds to a diversity of character. The dramatic games are entirely English, Gaelic examples of rounds being completely absent; further, the rhymes exhibit modern and debased variants of English types, in no one instance furnishing any version of much interest or value; this quality clearly implies a very recent transmission. So far, the result is in accordance with previous observations, which go to show that the West European ballad and round failed to find acceptance on Gaelic territory, a deficiency no doubt due to isolation and severance of the peasantry from the higher class by whom such usages and songs were introduced and naturalized.

Turning to the Gaelic lore, this is of a very tenuous character; such paucity also must be modern, for we cannot suppose that Scottish and Irish usage should not have once been curious and interesting. In this part of the material also appear traces of borrowing from the European stock; nor do the formulas show clear marks of any great age; their generally puerile nature implies the reverse. It would seem likely, therefore, that we have not much to expect from future Gaelic collection; but it would hereafter be well to separate the Gaelic from the English matter. That the result of the gathering is a disappointment does not of course diminish the merit of Mr. MacLagan's essay.

One item may here be noticed. In dancing, in case of the absence of instruments, "ports" or isolated verses are used to direct the dance; these are sung by young women, and are usually meaningless, being purely mnemonic.

Mr. MacLagan has completed his record by illustrations of implements used in ball, archery, and puzzles.

W. W. Newell.

THE FUNDAMENTAL PRINCIPLES OF NEW AND OLD WORLD CIVILIZATIONS.

By ZELIA NUTTALL. (Archæological and Ethnological Papers of the Peabody Museum of Harvard University. Vol. ii.) Cambridge, Mass. 1901. Pp. 602.

One of the most interesting problems which confront the modern student of ethnology and archæology is the question, whether human advancement on the different continents is the product of independent evolutions, or the common inheritance of prehistoric migrations. Not so long ago serious writers on the subject were wont to deduce relationships between distant peoples from very inadequate data. One result of such methods was the well-known fact that the Indians of America have, in various learned works, been placed on the genealogical tree of nearly every nation known to antiquity. These reckless theories have caused a natural reaction. An influential school of anthropologists now expresses the conviction that the American Indian was separated from his human relatives in savage times,

if, indeed, his birth was not the result of an independent evolution. All analogies are to them merely the results of like forces and like environments acting independently. When these analogies are based on the kind of evidence which they usually ridicule, few fair-minded students will question that they are right. But the real question is whether all analogies can be regarded as products of general law. Many students of the subject are convinced that, in spite of the vagaries of former and less scientific times, there is a point at which this general law ceases to perform satisfactory service. At this point they find it necessary to dismount from general principles to find in the transmitted idiosyncracies of tribes and individuals the only satisfactory support across a stream of complex and arbitrary analogies. Obviously we can best settle the merits of the question involved by examining the nature of the analogies which occur. For this purpose the recently published work of Mrs. Zelia Nuttall is especially valuable, because in her studies she has entered into a seldom trodden field where there is much to learn. Independent of the problem mentioned this field is a most attractive one, for there the human mind probably made its earliest attempt to understand itself and the relation to the great and ever present mystery of the sky.

We may accept the author's explanation of the analogies which she points out, or we may explain them ourselves in another manner, but we can seldom, if ever, deny that they exist and are worthy of careful consideration. The work opens with an interesting study of the varieties and distribution of the svastika. The form of this symbol is believed to have originated in the revolution of the stars of Ursa Major about Polaris. This theory is both novel and plausible. In so far as it associates the svastika with celestial motion, it is in accord with the generally received opinion, and if there has been a tendency to connect that motion with the solar journey along the ecliptic, it must at least be admitted that a derivation from stellar rather than solar motion is more consistent with primitive conditions. There can be no doubt but that the svastika presents to the eye a faithful summary of the revolution of the stars of what we call the Dipper, nor is it doubtful that primitive peoples watched the movements of the stars with great care, and gained a surprisingly accurate knowledge of the apparent revolution of the heavens. The pole is a natural focus to which all celestial motion points. It must therefore have attracted the attention of the earliest star-gazers, who would soon learn the importance of knowing the only immovable point in their sky. Various tribes of North America, for example, who name but few constellations, seem to have been acquainted with the pole-star from pre-European times, and they relate an elaborate myth of the revolution of Ursa Major around it. Mrs. Nuttall describes numerous instances in which these stars play a conspicuous part in the Mexican ritual. She regards the god Tezcatlipoca as the personification of this asterism, and thinks that there existed in Peru a marked reverence for the north due to the memory of Polaris worship amongst emigrants from that direction. This reverence was, to some extent, transferred to the Southern Cross, which, as the writer has shown in his studies

of the Salcamayhua chart, was distinctly associated with the south pole by the Peruvians.

But to return to the northern hemisphere, the curve of the stars of the Dipper is also connected with the symbols of the scorpion's tail, while Cassiopeia becomes the serpent and the sacred bird with outspread wings, which figures in the contest with the ocelot, yet another symbol of Ursa Major. While we may not follow Mrs. Nuttall in all these identifications, those who deny them must possess no mediocre knowledge of the Nahuatl and Mayan glyphs to meet the arguments which she bases on a system of rebus reading that, to the writer at least, seems too consistent with the genius of the American peoples to be other than correct in principle. The svastika has been called by some writers the trademark of the Phœnicians. Placed in this light, its unquestionable appearance in America takes on additional interest. The late Dr. Brinton stated that the ignorance of the wheel on this continent is a fatal objection to the view of those who derive the svastika from this source. He seems not to have considered the possibility of such a simple derivation as is proposed by Mrs. Nuttall. The Anglo-Saxon fylfot or falling foot, a form of the svastika, clearly suggests the motion of revolution symbolized by a man running around a fixed object, and is a good companion for the Mexican gladiator tied to the sacrificial stone around which he moves, according to Mrs. Nuttall, in imitation of Ursa Major.

Our author passes from the svastika into what is perhaps the most interesting and important department of her extensive researches. This is concerned with the existence in all parts of the world of a "Great Plan" in accordance with which the lands and population were divided, and the governments and religions arranged. This plan was supposed to reflect on earth conditions which the study of nature indicated to exist in the celestial world. After reading the evidence bearing upon this subject, there is no room for skepticism. Some such plan undoubtedly existed, though as before we may differ as to the explanation of details. It is the material bearing upon this Plan which offers most interesting opportunities for testing the question of intercommunication versus independent origins, and, whichever explanation may be accepted, the plan affords a striking demonstration of the essential unity of human thought in the most distant regions of time and locality. We start with the observation of the celestial pole, the one central, stable, and unmovable spot about which all else in the heavens revolves. As in the sky so on earth. Eagerly man in his earliest advancement, driven from place to place by battle and earthquake and the turmoil of the elements, seeks for a like terrestrial ideal, for a paradise in the centre of the world where he may dwell in quiet and harmony with nature, in the ideal home. So arises the sacred unmovable centre identified with so many sacred cities. And the vision which at first beholds Polaris, lord of the centre, gradually sees more clearly and yet more clearly until the star is supplanted by the infinite, invisible Spirit, the unknown god, the god whose name is concealed except from the initiate. Around this name is thrown the darkest veil, yet through it there still appears, in the

Egyptian Book of the Dead, the form of the god of the centre associated with the bull. Behind that still occur suggestions of a singular romance of truth. Looking outward from the centre, man sees in the four so-called elements, fire, earth, air, and water, and in the four seasons corresponding to the four celestial regions divided by the solstice and equinoxes, sufficient reason for dividing the earth into four regions, often bounded by roads leading from the central temple to what the late R. G. Haliburton aptly termed the four diagonal points. To each region there is assigned a god. Celestially and terrestrially the rule of the centre is the supreme lord of the whole. Under him are the lords of the four regions. But in addition to this horizontal division there is the vertical division into above, centre, and below, making seven in all as the centre is repeated. Hence the well-known prominence of the number seven in symbolism. A yet more complex division parallels the twelve months with twelve provinces. There is a conspicuous example of this in Peru which the late Col. William S. Beebe first pointed out, and the present writer has elaborated. Both the wards of Cuzco and the provinces of the empire seem to have been arranged on this basis. The inhabitants of the different regions here and elsewhere were distinguished by peculiarities of dress and adornment. Although as a whole this Plan tended to promote the interests of law and order, it offered at times an excuse for tyranny and other abuses. The representatives of the upper world in the vertical division in some instances claimed the right to hold those of the lower world in slavery, while the excesses committed by the followers of the sky father and the earth mother are well known. In presenting the evidence bearing on the Great Plan, Mrs. Nuttall does not confine herself to historical governments. Some of her most interesting material is obtained from the description of the ideal republics of Plato and other philosophers. She argues very forcibly that the influence of these men and of the ideals which they perfected must have been sufficiently powerful to induce the foundation of more than one colony upon the basis proposed by them. When we find an identical scheme at the basis of many actually existing governments, it is not unreasonable to suppose that it originated amongst the followers of a similar philosophy who carried their ideas with them around the world. Indeed, she regards it as possible that the followers of Themistius, the philosophic contemporary of Constantine, driven from their own land by Christian persecutors, established at last in the New World the empire of Temistitlan, the land of Temis, the later Mexico, which at the time of Cortez was still an epitome of the Themistian philosophy.

Such in outline are a few of the more important elements of this ably written volume. It contains many minor suggestions of much interest. Space will only permit the briefest mention of one. There is a comparison of the Peruvian, Mayan, and Nahuatl cultures which reveals many elements in common. The first and last do homage to the noble knights of the eagle and the tiger, orders not inconspicuous in the Old World.

Several recent writers, notably Hewitt, d' Alviella, and Allen, have incidentally touched upon the symbolism and astronomy of the American In-

dians, but Mrs. Nuttall is the first to centre these studies on this continent. Possibly she has assigned to the polar element of astronomical symbolism some of the concepts which belong to the solar and other cults. Even allowing for secrecy, the polar cult does not seem to play the widespread rôle in myth and legend which a very general recognition of this Plan would seem to necessitate. The supreme deity, for example, is much more often associated with the sun than with the pole and about as often with the Pleiades and with Orion. The land of the hereafter is also associated with the Pleiades at least as often as with the pole, as the researches of R. G. Haliburton have clearly shown. On the other hand, the important rôle played by pole worship has probably not been appreciated by students. At least Mrs. Nuttall's book cannot fail to arouse and maintain interest in the subjects to which it refers. It is a valuable work, a worthy supplement to the author's earlier studies of the Mexican calendar. She has given us impressive evidence of the important and but recently suspected rôle played by symbolism in America, and we may well be glad to learn that this volume will before long be followed by others bearing upon related topics. Professor Putnam contributes a brief editorial note which lucidly explains the contents of the volume.

Stansbury Hagar.

JOURNALS.

RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS (NOT IN ENGLISH).

BASSET, R. Notes sur les Mille et une Nuits. VIII. Le marchand et le génie. IX. Le dormeur éveillé. *Rev. de Trad. Pop.*, Paris, 1901, xvi. 28-35, 74-88, 193. These "Notes," continued from vol. xiv., are critical (both as to literature and folk-lore) and are accompanied by a wealth of bibliographical references. The redaction of the "Merchant and Genius," the author thinks, dates from the fifth century of the Hegira, about the second half of the tenth century A. D. The second part of the "Sleeper Awakened" is independent of the first, to which it has been more or less adroitly attached, and is based, in all probability, upon a real event. The first part is a development of the widespread theme, *If I were king*.

BOUCHAL, L. Indonesische Wertiger. *Mitt. d. Anthropol. Ges. in Wien*, 1900, xxx., N. F. X. Sitzber., 154-156. Brief notes on Werwolf beliefs in Java, Celebes, etc. — Bezoarsteine in Indonesien. *Ibid.*, 179, 180. Gives etymologies of names of the bezoar-stone in use among Indonesian peoples. — Noch einige Belegstellen für Geophagie in Indonesien. *Ibid.*, 180, 191. Notes occurrence of "earth-eating" in New Caledonia, Nusalaut, Saparua, Ambona, Java, Sumatra, and gives etymology of several of the names for "edible earth" in Malay languages.

CAPITAN, L. Les pierres à cupule. *Rev. de l'Ecole d'Anthrop. de Paris*, 1901, xi. 114-127. Discusses (with 13 text-illustrations) the various theories as to the origin and significance of the so-called "cup-marked" or pitted stones and rocks in various regions of the globe.

CHEVIN, DR. Traditions populaires relatives à la Parole. *Rev. d. Trad. Pop.*, Paris, 1900, 241-263. Treats of superstitions and customs relating to "tongue